

PORTLAND INQUIRER.

All Men are Created Equal. -- Declaration of Independence.

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THE CHILD'S EVENING HYMN.

Forbid me not to sing,
I would bear up to the best,
Tell me all my wanderings o'er,
And thy pardoning grace implore.

White night's shadows round me close,
And I rest in sweet repose,
May Pity, like a gentle dove,
O'er me brood with winds of love.

O! let me sing thy love,
Born to me in love's warmth,
Every act a worthy lesson,
In thy mercy be forgiven.

Saviour, let thy spirit mild,
Holy, harmless, undified,
Dwell with me, till all sin subdue,
And my human soul renew.

Teach me how the wrong to bear,
How to bear it with a clear care,
How to feel another's woes,
As my Saviour felt below.

And when morrow's light shall bring
Active duty to my wing,
Let thy presence all the day
Keep me in thy perfect way.

—Selected.

OLD MOSES.

Mr. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. Well, massy steel, as he was passing over the vessels that lay at the wharf with their various commodities for sale, he stepped upon the deck of one, at the stern, where he saw a negro man sitting, whose dejected countenance gave sure indication of distress; and he accosted him with—
"Hey! myman, what is the inatter with you this mornin'?"

The negro lifted up his eyes, and looking at Mr. B., replied—
"I am in great trouble."

"What about?"

"Kase I fe'ch up here to be sold."

"What for? What have you been doin'?"

"I have you been stealin' or did you run away? or what?"

"No, no, massa none o' dat; it's because I didn't mind de audees."

"What kind o' orders?"

"Massa, you werry sick man, and werry nice man too, and everybody on de quay put to mine him; and I break tre'e rule, doc! I forgot meself, and I got too high."

"It is for gettin drunk, then, is it?"

"O, no, not, not doth."

"You are the strangest negro I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard, you had better tell me what you did."

"I am a mass, don't frowd de poor flicid nigger in de wata."

"Then tell what you are to be sold for."

"For pray, sah."

"For pray? that is strange talk indeed. Will your master permit you to pray?"

"O, yes, sah, he let me pray easy; but I holler too loud."

"And why did you hallow so in your prayer?"

"I don't spek comes on me and I gets appy for I knows it, den; den I gone, can't troi mesef den; den I knows nothing bout massas's rule; den I holler if ole satis hissed wend all the rules of de quay."

"And do you suppose your master will really sell you for that?"

"O, yes; no help for me now; all de men in de world couldn't help me; kase wen Massa Williems says one t'g'w."

"He werry name?"

"Massa, sah."

"What is your masters name?"

"Massa name colonel Willian C—."

"W here does he live?"

"Down on the Easian Shah."

"Is he a good master? Does he treat you well?"

"O, yes, Massa Williems good; no better mass in de world."

"Sah, and let me look at you."

And Moses stood up and presented a round frame; and as Mr. B. strip up his sleeve, his arm gave evidence of unusual muscular strength.

"Where is your master?"

"Yander he is, just com to de wahr."

As Mr. B. started for the shore, he heard Moses give a heavy sigh, followed by a deep groan. Moses was not pleased with the present state of affairs. He was strongly moved with the idea that Mr. B. was a trader and intended to him, but he was the wash that made him so anxious to communicate to Mr. B. the desired information. Mr. B. reached the wharf just as Colonel C. did. He introduced himself, and said—

"I understand you wish to sell that negro man youler on board the schooner."

Col. C. replied that he did.

"What do you ask for him?"

"How do you get seven hundred dollars?"

"How old he is?"

"About thirty."

"Is he healthy?"

"Very: he never had any sickness in his life, except one or two spells of the ague."

"Is he hearty?"

"Yes, sir; he will eat as much as any man, ought, and it will do him as much good."

"Is he a good hand?"

"Yes, sir, he is the best hand on my place. He is steady, honest, and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Why do you wish to sell him?"

"Because he disoyed my orders;—as I said, he is my foreman; and that he might be available at any moment I might want him. He is a good hand, and a good worker."

"Yes, sir, he is the best hand on my place. He is steady, honest, and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Moses responded: 'Bless God, Massa C., do I way I hea, me ficher you in my prays; I offers you a good hand, and a good worker.'

"The Colonel then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. Mr. B. assured him that that was out of question, for he could not part with him; and he intended to manumit Moses and his wife, and his children at thirty years of age.

Moses was not far wrong in his reference to Joseph. For when Joseph was sold into Egypt, God overruled it for his good, and he obtained blessings that were beyond his expectations; so with Moses.

Joseph eventually proved the instrument of saving the lives of those who were sold. Moses proved the instrument in God's hands of saving the man's who sold him.

Moses is still living and doing well. He has long since obtained his freedom, and at present occupies a comfortable house of his own; and I suppose sings and prays and shouts to his heart's content.—Selected.

When he reached the head of the stairs, he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arms around the Colonel's waist, and talking most rapidly, and with a feverish expression of countenance. He soon calmed his feelings, he told Mr. B. that he had never been able to free himself from the influence of Moses's prayers, and that during the past year he and his wife and all his children had been converted to God.

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GREEK LADIES.

In the beauty of the Greek ladies I must confess I have been disappointed; they are neither beautiful hand, sparkly sun, nor ivory teeth, but they are not less beautiful than the Grecian; and their figures are peculiarly slender, occasioned by their sedentary habits and sickly air, and an inordinate fondness for dissipation in prays so loul, but the third time I knew I must sell him, or every negro on the world would be perfectly regardless of all my orders; I suppose from that he has a family."

"Yes, he has a woman and three children. I suppose, I suppose he calls her mass, for soon after he got religion, he asked if they might be married, and I presume they were."

"What will you take for her and the children?"

"If you want them for your own use, I will sell them hundred dollars; but I shall not sell Moses not them to go out of the State."

"I wish them all for my own use, and will give you the fourteen hundred dollars."

Mr. B. and Col. C. then went to B's store, drew up the writings, and closed the sale, after which they returned to the vessel; and Mr. B. approaching the negro, who sat with his eyes fixed on the deck, seemingly wrapt in meditation of the most awful forebodings, said—

"Well, massa, I have bought you, and in a few years more he will be sold again; but I have no right to sell him, and I am a slave, and I have no right to sell him."

"Is he a good hand? Does he work well?"

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HAPPY HOMES.

Let it be our object to multiply the number of virtues and happiness here. The home is the seed plot of a noble and flourishing commonwealth. All laws and constitutions are to be deprecated, which increase the difficulty of diffusing, through every rank, the principles of holiness, truth, and virtue. The home is the school of the affections. Rock-like speculations among the American people, with an abiding confidence in their capacity for self-government, and their devotion to the Constitution and the Union, do powerfully tend to the spread of happiness and improvement among the people, and to the establishment and maintenance of which their national organization as a body is effectual.

1st. That the people of the United States is a limited character, and it is subject to the exercise of powers expressly granted by the Constitution, and such as are necessary to the welfare of the Union, and to the promotion of the happiness and welfare of the people.

2d. That the several Governments should be held secure to their reserved rights, and the general government sustained on its constitutional principles, and that the Union should be retained over as the palladium of our liberties.

3d. That while struggling freedom everywhere enlivens the warmest sympathy of the White party, it is to be regretted that the principles of the popular institutions in the Old World, a high and sacred duty, is developed, with increased responsibility, upon the Democratic party of this country, to uphold and maintain the rights of every man, and to secure and advance among us constitutional liberty by continuing to resist all attempts to subvert it.

4th. That the Federal Government is one of limited power, derived solely from the Constitution; and the grants of power made thereunto should be strictly construed by all departments of the Government.

5th. That Government should be conducted on principles of the simplest economy, and economy of time, of labor, and of money.

6th. That justice and equality, and the spirit of peace ought to be derived mainly from a duty of imports, and not from direct taxes, and in laying such direct taxes, care should be taken to distribute the burden as equally as possible among the people.

7th. That the people make and control the Government, they are the sole and true authors of its laws, and that the Government is of the people, and not of any individual or set of individuals.

8th. That the Government should be conducted for the welfare of the people, and not for the aggrandizement of any individual or set of individuals.

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